

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe the articles of adoption to enter therein."—
JOSEPH SMITH.

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THE RESURRECTION.

AT this season of the year, when nature is about to awaken to renewed life from winter's sleep, one's thoughts naturally turn to the resurrection.

Some have thought that a comparison of the resurrection of the body of man, and his return to life after death, with the revival of the plants and nature at the return of spring, is objectionable, and not pertinent as an illustration of the resurrection. To some extent, of course, this is true. Such persons argue that human research fails to find any comparison between the awakening of nature and the resurrection of the body. They declare that in no instance in nature has there been an actual death. If the trees, or the grass, or the pupa within the chrysalis, die, there will be no resumption of leafage, no butterfly, with the return of spring. Life sleeps with the apparently dead in nature. The comparison so often made that as each returning spring brings life to the slumbering acorn, and the tree stripped of its leaves, so also shall renewed life be given to the body in the resurrection—is a statement untrue in analogy, they argue, for this reason, that life slumbers with the buried acorn, and in the tree stripped of its foliage, but this is not so with the body, for that is dead even as the killed tree or the lifeless acorn, neither of which would revive.

But it is no greater mystery, to my mind, for God, who has all power, to re-unite the essential elements of the dead body of man with the living, eternal spirit, thus forming the resurrected soul, than for Him to re-clothe with a new plant, each returning spring,

the mysterious life of the slumbering seed: or the stripped and naked tree, with a new covering of foliage.

In the New Testament the resurrection of man is not only taken for granted, but it forms a part of Christ's doctrinal system: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. * * * for as the Father hath life in himself, so has he given to the Son to have life in himself. * * * All that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 24-29).

That Jesus arose from the dead, and so became an example of what we are to do, is attested by such an array of scriptural proofs that no believer in the inspired records can have a doubt of the fact. The angel testified to the women at the sepulchre—"He is not here, for he is risen, as he said." He showed himself to many in Jerusalem, and besides manifested Himself to the Nephites, on this continent, where prophets taught the doctrine and foretold His resurrection: "The spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time," writes Alma.

Mormon declares: "The death of Christ bringeth to pass the resurrection, which bringeth to pass redemption from an endless sleep from which all men shall be awakened by the power of God."

In the Book of Mormon we have many of the most striking testimonies of the fact of a literal resurrection, and these facts are with certainty confirmed by modern revelation to the Prophet Joseph Smith: "They shall look for me, and, behold, I will come * * * An angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud; wherefore, if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me, and your souls [spirits and bodies united] shall live, and your redemption shall be perfected" (Doc. & Cov. 45: 44-46).

Nature; the testimony of the New Testament: the personal teachings and example of Christ: His appearance among His disciples before His ascension, and on this continent: the written declarations of the prophets in the Book of Mormon: and the revelations of God to the Prophet Joseph Smith, in united, unmis-taken voice all testify to the fact of the literal resurrection of the body.

Guided by the Spirit of the Lord Jesus, by faith in God, in the testimony of His prophets and in the scriptures, I accept the doctrine of the resurrection with all my heart, and rejoice at its confirmation in nature with the awakening of each returning spring. The Spirit of God testifies to me, and has revealed to me, to my complete, personal satisfaction, that there is life after death, and

that the body which we lay down here will be re-united with our spirits to become a perfect soul, capable of receiving a fulness of joy in the presence of God.—PRESIDENT JOSEPH F. SMITH, in *Improvement Era*.

WHAT IS MAN?

A RECENT discussion as to whether the Bible is the word of God brought forth from some one the comment that "as well might a synod of ants debate whether certain harmless, unnecessary, black beetles, tolerated by them in their abodes, which some naturalists have supposed to be objects of worship, are or are not divine": and, "if the unimaginable Maker of the universe had delivered His views of things to us in writing, the message would be as little open to doubt, or in need of casuistic support, as lighting in a dark night." In taking such a stand the critic overlooks some important considerations. Through his pessimistic heed paid to the weakness and depravity of the animal man in his fallen state, he has come to consider his fellows and himself as mere worms of the dust, which squirm awhile and then are still—as a sort of yeast that, rising, spends its strength and is no more. He has answered the Psalmist's query, "What is man?" in a gloomy, soured, one-sided way, refusing to admit that the Lord is mindful of him or even that a Heavenly Father exists at all.

How degrading is the logical effect upon the desires and ideals of those who honestly entertain such views! How narrowing to their conception of man's destiny! They would see everything through dark blue glasses, and of all men be most miserable. But, generally, opinions of this superficial stamp seem prompted by affectation—a desire to be picturesque and distinct. Those who claim to disbelieve the Scriptures usually know very little about them. To this extent they resemble the young don, who approached a reverend gentleman with the challenge: "Mr. S—, I would like to discuss the Bible with you"! "Why?" was the answer, "Do you know anything about it?" "O, yes," replied the vain, young fellow, "I have been through it three times!" "Well, just let it go through you once!" Many of the noisiest sceptics are quite unfamiliar with the record whose sanctity they so clamorously deny. They are too far away to see its wonderful lightning, or, if within range, are utterly blinded. They may read, but fail to understand.

Paul tells of having been caught up into paradise, and there hearing "unspeakable things which it is not possible for a man to utter." And why was expression of these not possible? Because the range of most men's experience did not extend so far, and, therefore, no words had been coined to describe such wonders. The vocabulary of each of us is pretty well confined to things with

which we are familiar. A greater experience is necessary to make even a higher thought our own. Swine trample the finest of pearls into the mire, not knowing their value; and this extreme case illustrates the general truth.

Are people never to get beyond that state of mind and soul which possessed the long enslaved Israelites? Must the Lord ever speak with a voice of thunder, amid outward, visible lightning flashes from a Sinai, in order to gain obedience? If so, where lies any individual merit in obeying? An incident is related of an old gentleman who, holding up his walking cane for the inspection of a renowned philosopher, said, "Sir, this stick has been around the world." "Well!" exclaimed the sage in apparent surprise, "Yet it is only a stick after all!" Thus it is possible for one to go through this world immutable, with an idea quite untrue of the being and attributes, purposes and relationships of God and man, unless he faithfully and earnestly seeks for knowledge and testimony at the sacrifice of false show, popularity and other attractive but fleeting things. Experience is not experience and opportunity is nothing unless we grasp their significance. To be properly valued, a thing must be earned with honest searching and effort.

The sparks of divinity in man must be nourished if they are not to die down to very small, dim, ash-covered glimmerings. For our own sake, let us not entirely ignore them. Encouraged, they will grow brighter and larger, until their glow permeates our beings and, burning in more and more perfect unison with the greater fire above, shall finally put us into direct communication with the Creator, as some few can and do gladly testify. Then shall we know of the truths spoken by the scriptures, for we shall be blessed with the same Spirit which prompted them. They shall be to us as "lightning in a dark night," aiding us in attaining that greater faith and hope and love which are the supreme and everlasting things. For "now are we the sons of God." Let us not disgrace ourselves by denying that holy kinship, but ever seek to understand more completely the words of the poet:

"What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!"

In so doing everything around us, the beauties of nature and of character will grow more full of meaning, and therefore more beautiful, to us, and we shall be on the right road to fulfill our highest destiny, which is made plain and specific to us by means of the Holy Comforter and the scriptures so mercifully vouchsafed and preserved.

As for all other "interpretations of life," if we may call them such, we must paraphrase a bit to say that there are more things in heaven and earth than are dreamt of in their philosophy. "As well might a synod of ants" presumptuously endeavor to explain

our being as for man of his own wisdom to essay such a task. Perhaps the industrious little insects would come to more rational conclusions.

“ At morn the wise man walked abroad,
 Proud with the learning of great fools.
 He laughed and said, ‘ There is no God—
 ’Tis force creates, ’tis reason rules.’
 Meek with the wisdom of great faith,
 At night he knelt, while angels smiled.
 And wept and cried, with anguished breath,
 ‘ Jehovah, God, save Thou my child ! ’ ”

Lancaster, England.

HERMON J. WELLS.

BY THIS WE KNOW.

I WAS converted to “Mormonism” nearly a quarter of a century ago. Sometime before that, I had severed my connection with one of the denominational churches because I had discovered that its ministers were “teaching for doctrine the commandments of men.” They had incorporated into their creeds doctrines which had no warrant in scripture, and had omitted certain principles and ordinances clearly set forth in Holy Writ and to which it is absolutely necessary for men to yield obedience in order to be saved in the kingdom of God.

I continued reading and studying the scriptures, and prayed often for light and guidance. At times I took all the money I possessed and purchased religious literature, which I took out and distributed among the people. I held meetings on street corners and in the homes of people, at which I preached faith in the Lord Jesus Christ, repentance of sin, and baptism by immersion. I was at this time seeking earnestly the kingdom of God, and I can bear testimony to the truth of the Master’s words : “ Ask, and ye shall receive ; seek, and ye shall find.”

One morning, on hearing that one of my fellow-workmen was a “Mormon,” I went over to him to ask some questions concerning certain “strange doctrine” I had been told his Church taught. I had not at this time heard of the Prophet Joseph Smith, nor of the restoration of the everlasting gospel. After answering my questions, the gentleman began to tell me of the great Latter-day Prophet and of the glorious truths which the Lord had revealed through him. As he proceeded, I felt as did the disciples whom the Savior conversed with on the way to Emmaus—my “soul burned within me.” I read carefully “A Voice of Warning” and other Church literature ; I prayed to the Lord for a testimony concerning the truth of “Mormonism,” and I obtained a witness from my Father in heaven which filled my soul with unspeakable joy and gave me such an assurance of the truth as I had never experienced

before. I applied for membership in the Church and was baptized by Elder Harry M. Payne. Through the laying on of the hands of the elders I received the Holy Ghost, and the light which flowed to me through that Divine Spirit made to me as clear as the noon-day sun truths which before had been incomprehensible. The Bible became a new book to me. The principles and ordinances of the gospel taught therein were now as plain and simple to me as the alphabet, and I marveled that people could not see and comprehend them. I talked for hours with both clergymen and laymen on such a simple ordinance as baptism by immersion for the remission of sins, and at last had to give up in despair, utterly failing to make them see that this ordinance is essential to man's salvation.

I have traveled through England, Ireland, Scotland, Holland, Belgium, through many States of the American Union, in Canada and Mexico: in all these places I have met and conversed with Latter-day Saints, and, without exception, they bear testimony that through obedience to the gospel taught by the Church of Jesus Christ of Latter-day Saints they have received the Holy Ghost, and through that Spirit the principles of eternal life have been made so plain to them that they have marveled they did not see them before. So plain and simple are these principles to them that they marvel that members of other churches cannot see and understand them.

Now, brethren and sisters, the secret of the whole matter is this—the reason that we can see and understand the principles and ordinances of the gospel, the reason they are so plain to us, is because we have received the Spirit of Truth: and the reason the world cannot see them in their true light is because they have not received that Spirit; and in this we see the words of Christ literally fulfilled. He said, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." And not being able to see the kingdom, the people of the world cannot enter into it.

If people were in possession of the Spirit of Truth would they oppose "Mormonism"? No; they would not. The scriptures say that "no one speaking by the Spirit of God calleth Jesus accursed," and the same may be said with respect to "Mormonism." No one in possession of the Spirit of Truth would oppose new revelation from God, that glorious record the Book of Mormon, Divine authority, baptism by immersion for the remission of sins, spiritual gifts, the gathering of Israel, or the work for the dead. All these things are true as God is true, yet the people of the world have opposed them and still oppose them. And why do they do so? Because they have not been born of God and received the Spirit of Truth.

And now let me ask you, my brethren and sisters, could we have received such light and truth, such joy and happiness through

"Mormonism" if Joseph Smith had been an impostor? Verily, no. By the witness which we have received from the Father, by the light which has flowed to us through the Holy Ghost, which has enabled us to understand truths which before were dark and incomprehensible; by the joy and happiness which have come to our souls through obedience to the doctrines which he taught, we know that Joseph Smith was a Prophet of the Most High.

Salt Lake City.

W. A. MORTON.

IF ALL WHO HATE WOULD LOVE US.

If all who hate would love us,
 And all our loves were true,
 The stars that shine above us
 Would brighten in the blue :
 If cruel words were kisses,
 And every scowl a smile,
 A better world than this is,
 Would hardly be worth while,
 If purses would not tighten
 To meet a brother's need,
 The load we bear would lighten
 Above the grave of need.

If those who whine would whistle,
 And those who languish laugh,
 The rose would rout the thistle,
 The grain outrun the chaff :
 If hearts were only jolly,
 If grieving were forgot,
 And tears of melancholy
 Were things that now are not;
 Then love would kneel to duty,
 And all the world would seem
 A bridal bower of beauty,
 A dream within a dream.

If men would cease to worry,
 And women cease to sigh,
 And all be glad to bury
 Whatever has to die :
 If neighbor spake to neighbor,
 As love demands of all,
 The rust would eat the sabre,
 The spear stay on the wall :
 Then every day would glisten,
 And every eye would shine,
 And God would pause to listen,
 And life would be divine.

—JAMES NEWTON MATTHEWS.

THURSDAY, APRIL 10, 1913.

EDITORIAL.

THE TRUTH CONCERNING BAPTISM.

THERE is a crying need throughout the churches of modern Christendom for further light concerning the ordinances of the gospel. Since the restoration of the everlasting gospel to the earth, in the early part of the nineteenth century, the Latter-day Saints have borne testimony to the truth as it was then revealed anew from the heavens. They have shown conclusively wherein the sectarian churches differ from the teachings of Christ and His apostles and from the practice of the Primitive Church. When confronted by unanswerable evidence as to the true mode and significance of baptism, it is customary for modern religionists to meet the same with the statement that no ordinance has any vital bearing upon man's salvation, provided he possesses the one great qualification—that he believes in Jesus as his Redeemer. All else, they say, is merely formal and incidental. This is directly opposed to the unequivocal teachings of the Savior, who distinctly said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be "born of water" clearly refers to water baptism, without which, as the Son of God here declares, no one "can enter into the kingdom of God." This positive statement of Jesus does not stand alone in its assertion of the necessity of baptism to salvation. The apostles, being personally instructed by the Savior, attached the same significance to this holy ordinance, as all their teachings show. During the long centuries of spiritual darkness, when the earth was without any authorized and inspired ministers of the gospel, the knowledge as to the true mode and significance of baptism was gradually lost. Uncertainty and confusion have resulted from this departure from the true faith of the gospel, as is so painfully evident in the confessions of spiritual poverty and decay that are being made from time to time by some of the most eminent sectarian preachers. If anyone desires to measure the extent of the difference between the teachings of the Primitive Church and those of modern so-called ministers of the gospel, they have only to consider the answer that was given by the Apostle Peter on the Day of Pentecost and that given in these days from sectarian pulpits in reply to the question. What is to be done in order to gain salvation? They should also carefully note the results that followed obedience to the truth as proclaimed by an authorized servant of God, and those that

follow obedience to the unauthorized counsels of modern theologians. The former brought light, knowledge, spiritual gifts and blessings; the latter has resulted in darkness, uncertainty and endless confusion.

To illustrate the difference of opinion that exists among the unauthorized ministers of modern Christendom, we give below some excerpts from Kitto's *Cyclopædia of Biblical Literature*, a standard theological work of much excellence. Under the heading "Christian Baptism" the following appears:

"As regards the *design* of Christian baptism, different views have been adopted by different parties. The principal are the following:

"1. *That it is a direct instrument of grace*; the application of water to the person by a properly qualified functionary being regarded as the appointed vehicle by which God bestows regenerating grace upon men. This is the Romanist and Anglo-Catholic view.

"2. *That though not an instrument it is a seal of grace*; divine blessings being thereby confirmed and obnoxious to the individual. This is the doctrine of the Confessions of the majority of the Reformed Churches.

"3. *That it is neither an instrument nor a seal of grace, but simply a ceremony of initiation into Church membership*. This is the Socinian view of the ordinance.

"4. *That it is a token of regeneration*; to be received only by those who give evidence of being really regenerated. This is the view adopted by the Baptists.

"5. *That it is a symbol of purification*; the use of which simply announces that the religion of Christ is a purifying religion, and intimates that the party receiving the rite assumes the profession, and is to be instructed in the principles, of that religion. This opinion is extensively entertained amongst the Congregationalists of England.

"Differences of opinion have also been introduced respecting the proper *mode* of baptism. Some contend that it should be by immersion alone; others, that it should be only by affusion or sprinkling; and others, that it matters not in which way it be done, the only thing required being the ritual application of water to the person.

"In fine, differences of opinion have arisen respecting the proper *subjects* of baptism. Here also we have three classes.

"1. Those who maintain that baptism is to be administered only to those who believe and give evidence of being regenerated. This opinion is grounded chiefly upon the positions that, repentance and faith are distinctly prescribed in the New Testament as conditions of baptism, and the fact that the apostles did not baptize any, until satisfied that they sincerely believed.

"2. Those who contend that baptism is to be administered not only to believers who have not been before baptized, but to the infant offspring of believers. This opinion is chiefly based on the covenant established by God with Abraham.

"3. Those who assert that baptism is to be administered to all who either will place themselves under Christian instruction, such as adults who have grown up as heathens, Jews, or infidels; or who may be thus placed by their parents or guardians, such as infants."

It almost passes belief that religious organizations calling themselves "Christian churches," who claim to have the gospel of Christ and qualified ministers to teach the same, should be so destitute of light and knowledge concerning an essential ordinance of the gospel, as appears from the diversity of views given above. Does not the existence of so much uncertainty and confusion clearly indicate that there has been an apostasy from the true faith? If the ministers of any sectarian church have any Divine authority or guidance whatever, surely they ought to be able to ascertain and proclaim the truth as to an ordinance that the Savior declared to be of such supreme importance to all mankind. The article from which we have quoted concedes the importance of baptism, for the excerpts given above are preceded by the following paragraph:

"Christian Baptism.—Jesus, having undergone baptism as the founder of the new kingdom, ordained it as a legal act by which individuals were to obtain the rights of citizens therein. * * * Baptism essentially denotes the regenerating of him who receives it, his participation both in the divine life of Christ and the promises rested on it, as well as his reception as a member of the Christian community."

If baptism means all that is here stated, it is very desirable to know the real truth concerning the ordinance. If it be the "legal act by which individuals were to obtain the rights of citizens" in the kingdom of God, and also "essentially denotes the regeneration of him who receives it," then surely it must be a matter of supreme importance. We may say, however, that we consider the words of Jesus and His apostles of much greater weight and authority than any encyclopædic definition. The Son of God distinctly said that baptism was the door of entrance into the kingdom of God, while the Apostle Peter, speaking under the inspiration of the Holy Ghost, urged the people to be baptized "for the remission of sins."

To the earnest seeker after truth how refreshing it is to turn from the vague and uncertain teachings of the sectarian churches to the sure, revealed word of the Lord. In a revelation received by the Prophet Joseph Smith, in April, 1830, contained in the Doctrine and Covenants, Section 20th, the Lord made known His will concerning the ordinance of baptism, as follows:

"All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

"No one can be received into the Church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

"Baptism is to be administered in the following manner unto all those who repent :—

"The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

It will be seen that the foregoing instructions, like those that have been received on many other important doctrines from the same Divine source, make clear the truth concerning a matter that has led to bitter controversy for centuries throughout all Christendom. The proper subjects for baptism and the true mode of administering the ordinance, are here authoritatively set forth. Many thousands of Latter-day Saints, who had formerly gone through some of the erroneous forms previously mentioned, without any satisfactory results, but who were at length baptized by the elders of the Church of Jesus Christ of Latter-day Saints, agreeable to the instructions given above, have proved that they are indeed the very word of God. They have received an infallible testimony that the doctrine is true, that their sins have been remitted, and the gift of the Holy Ghost, promised by Peter, even "to all that are afar off," has given them a joy and satisfaction to which they had hitherto been strangers. Such are the results that follow the right administration of this essential ordinance of the gospel, by those who are duly authorized to officiate therein.

H. I.

MINUTES OF HULL CONFERENCE.

THE annual Hull conference was held in the Lecture Hall, Kingston Square, Hull, April 6th, 1913. There were present: Elder E. Taft Benson, of the Liverpool office; Elders J. Lyman Earley and Herbert Cook, of Leeds conference; Elder Asael C. Lambert, of Manchester conference; Elder J. P. Leatham, of Sheffield conference; President John F. Oleson and ten traveling elders of the Hull conference.

The morning session began at 10:30, by singing, "Hail to the brightness of Zion's glad morning." Prayer was offered by Elder J. Lyman Earley. Singing, "Did you think to pray?"

President Oleson expressed his regret that President Clawson was unable to attend. He welcomed all present and trusted the Spirit of God would be with them throughout the day, that they might have a time of rejoicing.

Elder Alvin J. Sharp proved that there had been an apostasy from the true faith of the gospel as established by Christ and His apostles. Testified that Joseph Smith was the instrument in God's hands in establishing again the Church of Christ upon the earth.

Elder James J. Giles related many incidents connected with the

restoration of the gospel. Said our Church was founded on the principle of revelation, the entire plan of the Church's organization being given by God.

Singing, "Joseph Smith's first prayer."

Elder Asael C. Lambert spoke on the atonement of Christ. He said that evil came into the world through the disobedience of our first parents. Pointed out that a life of mortality was necessary to the advancement of man. He must come in contact with evil in order to appreciate the good. There must needs be an opposition in all things. Showed how God's attributes of justice and mercy were manifested in the redemption of man.

Closed by singing. "Sing we now at parting." Elder George B. Harding offered the benediction.

The afternoon session began at 2:30 o'clock by singing. "Redeemer of Israel." Prayer by Elder J. P. Leatham.

Elder Alex. Orgill ably rendered the violin solo. "Meditation." by Morrison.

The sacrament was administered by Elders Clarence A. Barlow and Thomas S. Bradshaw. During the passing of same the congregation sang, "How great the wisdom and the love."

President Oleson again welcomed those present, and explained why the Latter-day Saints vote to sustain the authorities of the Church.

Conference Clerk Elias A. Lemon presented the general and local authorities, who were unanimously sustained.

Elder Douglas T. Murdock said there was but one way to enter the kingdom of God, and that is by obeying the laws of Christ. Our exaltation depends upon ourselves. He said the persecution we receive causes us to exercise hope and charity.

Singing, "We are sowing, daily sowing."

Elder Herbert Cook spoke upon the necessity of baptism. He showed that even Christ, a sinless being, yielded obedience to that holy ordinance, and the act was sanctioned by His Father. Said the ordinance must be performed by a divinely-authorized man. The scriptures gave no warrant for infant baptism.

Elder Thomas E. Kidd said the Latter-day Saints believe in a personal God, in whose image man was created. The God of the Bible possessed body, parts and passions. The Godhead is composed of three separate and distinct personages.

Closed by singing. "Though deep'n'g trials." Benediction by Elder Elias A. Lemon.

The evening session began at 6 o'clock, by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder Clarence A. Barlow.

Elder Alexander Orgill pleasingly rendered the violin solo. "Hunoreske," by Dvorsky.

Elder H. Leroy Baker spoke upon the necessity of unity in the Church. It was a positive injunction of Christ to His followers. If we are His people, we must strive to be one in purpose and

desire. We must keep His commandments. All men are eligible subjects for the kingdom of God, if they will obey His laws. Reward invariably follows those who do the Divine will.

Singing, "Come, O Thou King of kings."

Elder E. Taft Benson said he had greatly enjoyed the conference sessions. He pointed out that the gospel plan reaches man in all stages of his existence: from a spiritual being to a glorified, immortal man. Said we have the gift of free agency and consequently are responsible for our acts. God will give us light to guide us if we will seek for it. Pointed out that we get forgiveness on condition that we forgive others. Continuing, he said, the gospel had been restored as predicted by Daniel and St. John. Bore a strong testimony to the truthfulness of the same, and to the divinity of the Prophet Joseph Smith's mission.

President Oleson read the labor and statistical report for the past six months. Said he desired to bear testimony to the truthfulness of the remarks of the previous speakers. He invited all to investigate the teachings of the Latter-day Saints.

Closed by singing, "Love at home." Benediction by Elder Thomas E. Kidd.

On Saturday, April 5th, 1913, at 3 p.m., President Oleson and the elders met in Priesthood meeting. Reports for the past six months were given, and questions were asked and answered.

ELIAS A. LEMON, Clerk of Conference.

FROM THE MISSION FIELD.

Relief Society Concert.—A very enjoyable concert was given in the Stanningley Liberal Club, on Saturday, March 22nd, 1913, under the auspices of the Relief Society of the Pudsey branch (Leeds conference). Many saints and strangers were present, and all enjoyed themselves very much.

Baptisms.—A baptismal service was held at Torquay, Devonshire (Bristol conference), March 29th, 1913, when one member was added to the Church of Christ. Elder Thomas A. Baylis officiated.

At a baptismal service held at "Deseret," 152 High Road, South Tottenham, London (London conference), on Friday, March 28th, 1913, one soul was added to the Church of Christ. Elder Thomas E. Briggs officiated.

Releases and Departures.—Elder A. E. Money, of the British mission, has been honorably released and sailed for home April 3rd, 1913, per s.s. *Baltic*. The following named missionaries have been honorably released and sailed for home April 4th, 1913, per s.s. *Cor-sican*. From Switzerland and Germany—Robert A. Stelter, Freda

E. Stelter, David Hirschi, Jr., Carl Viehweg. From Scandinavia—Andrew M. Jensen. With the company were twenty-four emigrants in charge of Elders Robert A. Stelter, David Hirschi, Jr., and Carl Viehweg.

Arrivals.—The following named missionaries for the European mission arrived April 6th, 1913, per s.s. *Virginian*: Willard R. Rose, Redmond Fay Facer, Orval W. Adams, Hyrum, Utah; Joseph B. White, Paradise, Utah; George Woolford, Smithfield, Utah; John H. Reeve, William H. Keysor, Clarence Le Roy Madsen, Karl S. Willes, James J. Ryser, Edward R. Dittmer, Glen H. McEwan, Archibald Freebairn, Frank Leroy Beatie, Jr., Joseph N. Busath, Salt Lake City; George W. Lunt, George G. Howarth, James Andrews, Nephi, Utah; Raymond V. Barnes, Taylor, Utah; Lorenzo E. Stoker, Roy, Utah; Leonard B. Nielsen, Provo, Utah; Anthon Bosch, Ogden, Utah; H. Arthur Davidson, Fort Bridger, Wyoming; Charles E. Nalder, Layton, Utah; Milton B. Mangham, Wellsville, Utah; Carlos Ozroe Anderson, Annabella, Utah; Adolph W. Sanders, Richmond, Utah.

Appointments.—The elders who arrived for the British mission, April 6th, 1913, have been appointed to labor in the following conferences: John H. Reeve, Bristol; George W. Lunt, Joseph B. White, Birmingham; Leonard B. Nielsen, Clarence Le Roy Madsen, Liverpool; Karl S. Willes, Raymond V. Barnes, Lorenzo E. Stoker, London; Willard R. Rose, Newcastle; Redmond F. Facer, Norwich; James Andrews, George Woolford, Nottingham; William H. Keysor, George G. Howarth, Scottish.

District Meeting.—A district meeting of the Chatham district (London conference) was held at Gillingham, Kent, March 16th, 1913. President James B. Walkley and five missionaries were in attendance. At the opening session, at 2:30 p.m., President Walkley welcomed those present and stated the object of the meeting. He said God reveals truths just as fast as we deserve them and can use them righteously. The more we progress and educate ourselves, the better we can protect and care for ourselves, both in spiritual and temporal affairs. Sister E. J. Walkley showed that God had prophets at all times to lead His people. To be a true Latter-day Saint requires a great deal of determination to overcome temptations and live up to one's principles. Elder E. G. Chamberlain sang a sacred solo. The general and local authorities of the Church were presented by Conference Clerk E. G. Chamberlain and unanimously sustained. Elder R. A. Brighton spoke on the necessity of spiritual communion with our Heavenly Father. Related how his prayers had been answered, how he had been strengthened in his faith, and had received assistance from the Lord. The even-

ing session, at 6:30, was addressed by Elder M. H. Kirk, who spoke on the direct evidence of the three witnesses to the Book of Mormon, and pointed out that none of them ever denied his testimony, though the inducements to do so were strong. Elder Chamberlain sang a sacred solo. President Walkley said he had received personal manifestations to strengthen his testimony. He had been led to look for the truth, and, although he had investigated other religions, he knew not the feeling of perfect assurance until he embraced "Mormonism." Between the services the local saints served "tea," which was enjoyed by all present.

Successful Socials.—A successful farewell social and "tea" was given in the Latter-day Saints' Church, Ellesmere Road, Sheffield (Sheffield conference), Tuesday, March 25th, 1913, in honor of Brother Sam Cockayne, who is leaving for Alberta, Canada. A large number of saints and friends were present, and a very good program was rendered. Brother Cockayne has been a faithful member and a good worker for a number of years. He leaves with the love and respect of the elders, saints and friends.

On Wednesday, March 12th, 1913, a very successful "tea" and concert was held in the Latter-day Saints' Chapel, West Hartlepool (Newcastle conference). Over a hundred and fifty people were in attendance, several friends and investigators being among the number. An excellent "tea" was served. The program consisted of songs, recitations, and musical selections, and an amusing sketch by members of the branch. All present expressed themselves as having an enjoyable time.

On Saturday, March 22nd, 1913, a social was given by the Belfast Relief Society in commemoration of the eighteenth anniversary of that organization. Tables were spread for one hundred, after which a splendid program was rendered. The remainder of the evening was spent in playing games, and was much enjoyed by all.

On Monday, March 24th, 1913, an enjoyable social was held in Victoria Hall, South Shields (Newcastle conference) in connection with the conference held here the preceding day. The program consisted of songs, recitations, instrumental selections, and a sketch, entitled "Comic Patters." Refreshments were served, and a general good time was had, all expressing themselves as being well pleased with the evening's entertainment.

On Tuesday evening, April 1st, 1913, a successful farewell social was given in Ethrington Street Hall, Gainsboro' (Hull conference), in honor of Brothers William and Stanley Harrison, who are leaving for Zion. An excellent program was rendered. The departing brethren were presented with suitable tokens of esteem by the elders and saints of the branch. Refreshments were served and the remainder of the evening was spent in games, etc. All had a good time, and joined in wishing the Brothers Harrison God-speed.

**SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.
CHURCH HISTORY.**

LESSON XII. SOME IMPORTANT EVENTS AT KIRTLAND.

Textbook: One Hundred Years of Mormonism (Evans), pp. 195-240.

I. THE FIRST HIGH COUNCIL ORGANIZED.

1. Purpose of organization.
2. Details of procedure at trials.

II. THE QUORUM OF THE TWELVE.

1. Calling and authority.
2. Give names of members of the first quorum.
3. Name apostles who have opened missions in the world.
4. The quorum as at present constituted.

III. THE FIRST COUNCIL OF SEVENTY.

1. Calling and duty of the Seventy.
2. Peculiarity of organization and advantage of same.

IV. THE TEMPLE AT KIRTLAND.

1. The Divine command concerning it.
2. Conditions under which it was erected.
3. Proceedings and manifestations at dedicatory services.
4. Other visions in the Temple.

DIED.

McQUEEN.—At Glasgow (Scottish conference), March 9th, 1913, Margaret Sloan McQueen; born September 29th, 1909; blessed January 11th, 1910, by Elder A. Z. Richards. President W. E. Moss, of the Glasgow branch, and Elder A. M. Hunter held funeral service.

PARK.—At Glasgow (Scottish conference), March 20th, 1913, Mrs. Rachel Major Park. Three of Mrs. Park's children are members of the Church, and her home has been open to the elders at all times. President P. S. Condie, with Elders W. E. Moss, A. M. Hunter, E. S. Wilcox, H. E. Bair and Sidney Beckstead held funeral service at the request of her husband, Alexander Park.

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